

The Weekly Louisiana.

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REPUBLICAN AT ALL TIMES AND UNDER ALL CIRCUMSTANCES.

JOURNAL OF THE REPUBLICAN PARTY OF LOUISIANA.

NEW ORLEANS, LOUISIANA, SATURDAY, MAY 29, 1875.

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THE WEEKLY LOUISIANIAN.

AT STILL LOWER PRICES.

THE LARGEST STOCK OF FRESH GOODS

AND NEWEST STYLES OFFERED

AT THE FOLLOWING LOW

FIGURES

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AND 213 AND 215 OLD LEVEE

Opposite French Market.

Men's Fancy Cambric results \$5, \$6, \$7,

\$10 and \$13.

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\$2.50, \$3.

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\$3, \$4, \$5, \$6 and upwards.

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and upwards.

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The largest assortment in this city.

Men's, Boys', Youths' and Children's Hats,

consisting of the latest styles Felt and

Straw Goods, from 50 cents upwards.

Purchasers will protect their interests

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The Goods being entirely fresh, and

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VERY LATEST NOVELTIES

SECOND-HAND PLANS

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FOR SALE AT LOW PRICES.

D. H. HOLMES,

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Very Large Selection of

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REMOVAL.

POLITICS IN RELIGION.

In the old anti-slavery days, we

remember to have heard shrieks of

pions indignation against the intro-

duction of politics into the pulpit;

and there rings in our ears even

now the loud snarl of diabolical

relish which escaped from the lips of

some orthodox deacon as he

prayed that God would kill Theo-

dore Parker, ostensibly because he

was an infidel, but really because

he was an abolitionist. Among the

brightest example of political abu-

rence was the Catholic clergy. No

chained, and bleeding slave ever

walked among their golden candle-

sticks as the type of a suffering

Jesus. Whatever other sufferer

ought to be remembered, the negro

was always forgotten, in prayer, in

sermon, and address, because to

mention either the slave or the

slaveholder was to introduce politics

into religion. But a change has

come over either the policy of the

Catholic church or the spirit of its

clergy.

Not long ago, an able priest of

that church in this city openly

espoused the cause of the White

Leagues, and we notice throughout

the North that the Colored clergy

and journals are breaking the

bounds of their past limits in dis-

assing the negro, and the carpet-

bagger in connection with their

politics. This is all the more

striking an account of theundeni-

able fact that proselytizing among

colored people, by that church, was

never so active nor so successful as

now. It is natural to suppose that

it is the result of the change in the

spirit of the church.

STRINGS, &c.

manufacured by STEINWAY &

SONS, KNABE & CO., HAINES

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MAYER, BLUTHNER, KAPS.

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HAMIN Organ Co. and TRAY-

SEIT (Stuttgart), Organs.

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hope of getting your vote, so that you may help them by it to keep down your own race.

GENERAL CANAL SEEKS SHELTER UNDER THE AMERICAN FLAG.

Later official news reported that

General Canal had been wounded

and routed; that he escaped through

a narrow mountain path to the

country residence of the American

Minister, Mr. E. D. Bassett, around

which every military precaution

was being taken to prevent his es-

cape from his asylum. It is feared

that the American Minister will be

forced to surrender the refugees, as

no longer permit its Legations and

Consulates to be asylums for foment

and discord and rebellion against

governments to which it accredits

its agents.

FORTY PERSONS KILLED.

It is supposed that forty men fell

in these several encounters, and

one is forced to admire the bravery

and prowess of these unfortunate

men who did battle almost single

handed against fearful odds.

One, Rosamert Jerome, was

captured and shot on the spot.

The government has lost several

brave soldiers, among them young

B. Mathew, who was fighting on the

The Louisianian.

SATURDAY, MAY 29, 1875.

All letters on business connected with this paper should be addressed to the LOUISIANIAN PUBLISHING COMPANY.

New Orleans, April 10, 1875.

Mr. JOHN ROXBOROUGH is a duly authorized Agent to solicit and receive Subscriptions and Advertisements for the LOUISIANIAN.

The proprietor of this paper will not be responsible for the sentiments of communications.

Messrs. W. R. Mason, postal route agent on Morgan's Louisiana and Texas Railroad, and E. D. Triplett, of Port Hudson, La., are herein announced as duly authorized agents to solicit subscriptions for the LOUISIANIAN.

To the Public.

With this issue we commence sending the LOUISIANIAN to a large number of our white fellow citizens—merchants and business men, not so much for the purpose of securing their subscriptions and advertisements—which no doubt they will upon reflection find it advantageous to give, as to enable our white fellow-citizens to know something of the feeling and disposition of the colored people.

The greatest need for the establishment of permanent peace, good government, and prosperity in Louisiana, is the cultivation of a more thorough knowledge of each other by the white and colored people. Since emancipation and enfranchisement the breach growing out of senseless prejudices has been gradually widening, until up to last year we found ourselves as completely separated as if a Chinese wall were between us; and it is largely owing to this lamentable fact that no political co-operation could be had between the white and colored people in this State. Last year a new departure was taken in several parishes—notably in Terrebonne—and the result established the fact that successful co-operation between the white and colored people is not only possible but that it can be made eminently successful. All that is required is a just recognition of the rights of the colored people, civil and political, by our white brethren, to establish mutual confidence and respect. With this object in view we have ventured to scale the Chinese wall of prejudice and proscription that divides our people, by throwing into its heretofore impenetrable precincts the LOUISIANIAN, which may be regarded as a fair exponent of the wants and sentiments of the colored people of Louisiana; and we hope to receive not only the approval and encouragement of our white friends in a work fraught with such vital interest to the whole people of the commonwealth, but substantial aid also, to the end that we may extend our field of usefulness.

We commend to our readers the editorial on our first page, captioned "Politics in Religion." While dealing justly with the evil spirit and dangerous presence of the Roman Catholic Church in its attempted control of the colored American, it by no means excuses the like spirit of caste and oppression propagated and kept active by the self-styled Christian churches among the Protestants.

Senator Young will leave on or before the first of next month. He will pay a short visit with his friend and relatives in Kentucky and Ohio, and from thence will go to New York, where he will take a steamer for Europe. How long he will be absent, we are unable to state. We wish him a pleasant voyage.—*Concordia Eagle.*

Decoration Day at Chalmette to-day. A large crowd and eloquent oration by Captain Wright are promised.

Everybody will be present at the Carrollton Firemen's parade and anniversary celebration to-day. The boys know how to do things handsome and a good time is certain to be enjoyed.

THE SAME OLD SPIRIT.

The fathers of our republic in planning our national life were so much in earnest about achieving the whiteman's independence that they ignored the evils of the negro's servitude. Professed disciples of liberty, they were still the holders of slaves, apparently yearning for the blessing of freedom, they relentlessly forged the chains of a most galling bondage for the blacks. What could be the outcome of such inconsistency, not to call it by the harsher name of hypocrisy, but strife—domestic strife, and civil war?

Those who were in earnest for freedom most naturally became more in earnest, those who were wedded to slavery became more enamored of the diabolical union. The Northern man grew restive under a power that curtailed his rights in one section of the nation, and the Southern man grew angry at the boundaries set to his peculiar institution, till the modern cavalier of the South and the Puritan of New England were respectively reanimated by the opposing elements of 1776. The aristocracy, not satisfied with the servitude of the negro, demanded the subjugation of all white opponents of slavery, and went to war, as their prototypes did in 1776, to conquer by force what they could not gain by artifice. Had the fathers of the republic crushed slavery at the time they successfully defied the British power, there had been no necessity for a civil war. But they did not, and war came—fierce, cruel, but decisive.

The victors in this last contest have made mistakes about manhood scarcely less grave than those made by the revolutionary fathers. They have set an illiterate race free without providing for its education. The negro can never be thoroughly educated without some national system of education. The States can not do the work, and would not if they could. Each of the Southern States is falling back into the hands of Confederates, and ever as they fall back the negro school goes under. A mistake no less serious was the failure on the part of the government to secure the negro his public rights at the very moment they enfranchised him; so that the carpet-bagger, who has used his vote, might have been compelled as a compensation to have helped him to gain the rights of travel and accommodation. The Confederate has noticed the Northern indifference to civil rights, and remembering that he went through the war and came out with not so much as the smell of the fire of disfranchisement on his garments, he concludes that he can continue to deny the negro education by refusing to pay taxes, and crush the self-respect of the better class of colored people by refusing them their public accommodation.

To-day the negroes of the South are crushed, and on their prostrate forms the Confederacy is building its hopes of a final triumph over the Union. Just as the devil slavery hid among the folds of our Constitution so has the devil prejudice hidden among the measures of reconstruction, that he may come forth at the fitting moment to renew his work of anarchy and bloodshed.

Northern men of prominence in the Republican party are dropping the principles of the reforms and taking up the policy of trimmers. Southern men, who stand high with the Democracy, are laying aside the disguise of acquiescence and boldly putting on a front of defiance; and though for a while the spirit of caste and sectional hate may be held in check, its strength will continue to increase with every display of republican weakness till the extirpation of the negro and proscription against white Republicans shall become the ruling passion and the master spirit of the South.

PARTY ORGANIZATION.

The Tenth Ward Club held a special meeting on Tuesday evening last, for the purpose of considering the papers referred to it by the Parish Executive Committee relative to the election of a delegate from that ward to said committee. The meeting was well attended, and though at first the leaders of the opposing elements for supremacy

in the completion of the election for officers of the club and delegate to the Parish Committee seemed determined on a bitter contest, admirable order was maintained. Senator Pinchback who had been chosen President some time since on being introduced to the club by Mr. Payne spoke as follows:

"Gentlemen of the Tenth Ward Club—In response to the committee appointed by you to inform me of my election as President of your club I stated that under ordinary circumstances, and especially if I were to consult my inclinations, I would decline the honor which you had been pleased to confer upon me. But believing that I owed it to the good people of this ward and to the Republicans party to do all that I could to harmonize and efficiently reorganize the party, I notified the committee of my acceptance of the Presidency of the Club and promised them to return my thanks to the club at the first meeting I should attend.

"Gentlemen, this mark of your continued confidence and respect has a significance greater than the casual observer is likely to note; it indicates that you are not indifferent spectators of passing events; it shows a manifest purpose on your part to stand by the men who have done honorable battle in your behalf; it proves that though patronage and proscription, fraud and intimidation may for a time deprive you of the right to vote as you choose, that you steadfastly hold to your principles and will, upon the first opportunity that presents, manfully assert your rights. [Applause.] To me and to the thoughtful man of our race it is full of hopeful promise that our day of political slavery is at an end; that we are no longer to be dominated over by political tricksters and demagogues; that the time is rapidly approaching when the National Republican party and the chief federal offices in Louisiana will understand that colored representatives are entitled to some consideration, and that applications bearing their signatures shall not be thrown into the waste baskets with impunity. [Tremendous applause.] When it was made known that you had chosen me as your presiding officer many of my friends derided the idea of my accepting the Presidency of a ward club, and as I have said before, had I consulted my own inclinations I certainly would have declined. But, gentlemen, when I remembered the outrageous proceeding of last August, I felt that it was my duty to accept this trust, and if possible reorganize the ward so that its bona fide residents might be able at all primary elections to elect the men of their choice; to put it forever beyond the power of official patronage to rob the people of the right to choose their representatives. [Applause.]

"To appropriate Louisiana to his own immediate use was legitimate and profound," says that journal; an opinion which the element we have mentioned will enthusiastically proclaim. But when the *Bulletin* denounces him as having been a naughty man, it collides with that local sentiment, which straightway made Sever a leader in its cabals here, and even an alderman. The only material point involved in the *Bulletin's* recital is that its party has exhibited none of the virtuous indignation which signalized alderman Canon towards wicked carpet-baggers; and the old alderman merits harshest commendation since the carpet-baggers in question came hither "an initial priest" of old Tammany, the especial temple of the alderman's own faith. But we will supplement the point, that while Democrats here could elevate an old Tammany rascal to power and do no less shameless a thing in '72, Republicans have cast Tweed the very head of Tammany in durability for knavery in which that junta has no rival. Sever was a Democratic carpet-bagger, and as the *Bulletin* remarks, "men repeat themselves in individuals and in societies." This is ungenerous to many of its patrons, but a little candor may do them good. We feel greater interest in the good fame and conduct of the Republican carpet-bagger—and in that class we do not include men, whose Republicanism as was shown in '72, is a sheer label not a deep fervor. They are mere Severs, are always at auction-rates, and can always adapt themselves to the flexible morals of the Democracy. They simply illustrate, as did the Democratic Sever, the motive of plunder; and because Iberville with the aid of French convicts cleared from the swamp a site for our present city, they have swarmed here from the North with formal Democratic credentials in their pockets, and with wolfish instincts to trade in commerce or politics. Thirty years after Sever's advent, a new sort of carpet-bagger appeared; he was without Tammany's baptism, which fact was an auspicious omen—but he came with determination to be at home on any inch of national soil; to erect his roof-tree and lend his shoulder to the general purpose of his adopted community. He dismisses Sever as a Democratic precedent, by which he cannot measure his ethics or his practice. At the risk of being personal, the more forcibly to indicate his class, we point to Postmaster Parker, who came here as a soldier in '63, and whose motto here is to upholster their ultimate comfort there. We might cite their names by scores were they not generally

known to all of our old citizens. Stroll along Magazine, Tchoupitoulas, Canal, Common, Gravier and other streets and recall how many who were tenants of stores fifteen, twenty, thirty years ago, are now dwellers on the other side of Mason and Dixon's line. This temporary anchorage here was deliberate carpet-bagery; its motive was not to establish a home in Louisiana, but to utilize our State as a mere harvest field, whence to garner means for a home elsewhere. When the late war broke out many men of this class found themselves still in Louisiana, with their pockets not wholly filled, but with their interests so entwined like roots, about local enterprises, that to abandon them and return North appeared a greater hazard than to remain here among the insurgents and accept the chances. In doing so, however, and to allay the suspicions of native Southerners, they pushed to a greater extreme the expedient that had so materially served them earlier in business; cut-throats clamor for "the rights of the South." Raised at the knees of good loyal fathers, they made their principles more commercial wares; they joined in ostentatious contributions for the purchase of arms against the brethren among whom they were reared and to whose faith they still secretly adhered; they did everything possible to satisfy the South that they had really relinquished all their passions and intuitions for the Union and to advertise their claims to business patronage. The pioneer of this class of adventurers, if we may credit the *Bulletin*, was Joel G. Sever, who came hither half a century ago.

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THE NEW ORLEANS WEEKLY LOUISIANIAN.

RELIGIOUS.

CALENDAR.

	MAY.
Sunday,	30—First Sunday after Trinity
Sunday,	6—Second Sunday after Trinity
Friday,	11—St. Barnabas.
Sunday,	13—Third Sunday after Trinity
Sunday,	20—Fourth Sunday after Trinity.
Thursday,	24—Nativity of St. John the Baptist.
Sunday,	27—Fifth Sunday after Trinity
Tuesday,	29—St. Peter.

Lead kindly light, amid the encircling gloom
Lead Thou me on;

The night is dark, and I am far from home;
Keep Thou my feet, I do not ask to see

The distant scenes; one step enough for me.

I was not over thus, nor prayed that Thou

Should lead me on;

I loved to choose and see my path, but now

Lead me on!

love the garish day, and, spite of fears,

ride ruled my will. Remember not past

years.

long thy power has blast me, sure it still

Will lead me on;

erasing, fire, or crag and torrent, till

The night is gone.

And with the morn those angel faces smile

Which I have loved long since and lost

awhile.

(Rev. John Henry Newman.)

It is reported from Beyrouth that upon March 9th a large number of

Mohammedans of both sexes, armed with stones and knives, assembled in the suburb of the town and attacked every Christian they met, and broke the windows of the houses they passed. The mob was so

violent that the Christians of the neighborhood shut themselves up in their houses, fearing another massacre similar to that of 1860.

It was two hours before the police arrived. They were unable to control the rioters until reinforced by a body of horse and foot soldiers.

The commander, finding the country roads to be filled with Mohammedans, stationed soldiers at short distances to prevent any further outbreak. Twelve Christians were found to be badly injured. Six Christians and five Mohammedans were arrested, but no execution being found against the former they were released. About the same time as this outbreak the English Consul at Damascus was attacked by three Mohammedans in broad daylight. The Consul, Mr. Green, ran, pursued by one of them with a drawn dagger. The spectators rushed into their shops and shut the doors. Finally the man ceased from pursuing him. The assailant was afterward arrested and handed over to the police. The affair produced great excitement in Damascus. Crowds of Mohammedans came to the consulate to congratulate Mr. Green on his escape and to express their horror of the attempted crime.

The Lutheran Observer is disturbed, and not without reason, at the disjointed condition of the Lutheran body in this country. United it would be one of the largest, but in its present condition it is losing opportunities for growth and work. There are about a dozen different bodies, without unity, harmony, or co-operation, and their relations with each other are spoken of by the Observer in the following terms: "They neither recognize nor extend fellowship, but denounce and antagonize each other. Strife and contention, producing alienation and schism, have free course among them. The reasons for making an effort to promote the union of the Lutheran Church in 1819 and 1863 are a hundred-fold greater in 1875, but the prospects for attaining it are greatly diminished."

The Baptist anniversaries, which are important occasions, are held this year in Philadelphia, beginning May 25. The Home Mission Society has received \$198,048, an increase of \$6589 over the receipts of any previous year. Its debt has been reduced \$40,000, leaving only a small balance to be cleared off. A valuable institute for the training of freedmen has been founded in Nashville, with building, grounds, etc. The Baptist Foreign Missionary Union has not fared so well in 1874. The total for the year ending March 31, 1875, have been \$241,970, the appropriations were \$267,149, leaving a deficiency of \$25,177. A debt remains against the treasury of \$62,958. The Baptist Union of Great Britain and Ireland held its annual meeting April 26, at Bloomsbury Chapel, London. The Rev. A. MacLaren was elected president. Sixty-three young ministers were reported as having entered the pastorate during 1874; thirty-eight new chapels were built, at the cost of £264,185; 124 were improved, at a cost of £49,863; £14,350 were raised for home, and £6000 for foreign missions; £18,987 were contributed for colleges. A total of £259,097 was paid for Christian objects in addition to the support of the ministry.

The American Seamen's Friend Society has expended during the year 1874 \$64,288. The receipts have been \$66,759. This society, besides providing home for sailors, loans libraries to sea-going ships. In seventeen years 5233 libraries have been loaned, containing 228,000 volumes.

RATES OF POSTAGE.

LETTERS.

Letters go to any part of the United States for three cents per half ounce, or fraction thereof, if prepaid.

Unpaid letters sent to the Dead Letter Office at Washington.

BOOKS.

Postage on Books, Merchandise,

Metals, Ores, and Minerals, not

exceeding two ounces in weight, 9 cents

Each additional two ounces or fraction

thereof, 12 cents.

The weight of packages of Merchandise,

Metals, Ores, and Minerals is limited to 12

ounces, Books to 4 pounds.

NEWSPAPERS.

Newspapers sent from the office of publication may be paid at the Post Office from which they are received, at the following rates quarterly, in advance.

15 cents per quarter.

25 cents per quarter.

35 cents per quarter.

45 cents per quarter.

55 cents per quarter.

65 cents per quarter.

75 cents per quarter.

85 cents per quarter.

95 cents per quarter.

105 cents per quarter.

115 cents per quarter.

125 cents per quarter.

135 cents per quarter.

145 cents per quarter.

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165 cents per quarter.

175 cents per quarter.

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205 cents per quarter.

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